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A
SERMON

Preached before the

QUEEN,

AT

WINDSOR, June 17th, 1705.

By *W. FLEETWOOD*, D. D.
Canon of *Windsor*, and Chaplain in Or-
dinary to Her Majesty.

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A
S E R M O N
Preached before the
Q U E E N, &c.

II Samuel. xii. *part of the 5th and 7th Verses.*

And He said to Nathan, as the Lord liveth, the man that hath done this thing shall surely die: and Nathan said to David, Thou art the Man.

THese words are the Conclusion of the Representation, that *Nathan* made to *David*, by the way of Parable, to convince him of his great wickedness, in the matter of *Uriah the Hittite*; and contain,

tain, in them, *First*, The Judgment David passed against the Rich Oppressor, as the Lord liveth, the man that hath done this thing shall surely die; and *Secondly*, The Application Nathan here made, *Thou art the Man*. But, since the History, and the Parable, are so well known, and the Righteousness of the Judgment here passed, and the fitness of the Application, so allowed of, and assented to by all, it will be, I believe, of less benefit, to speak to them, than it will be, to see what *Uses*, we may make, of such a Judgment, and such an Application, in the manner they were here passed.

And, *First*, we may observe, that the readiest way to pass a true Judgment upon any occasion, is, to be ones self disinterest'd and unconcern'd, and to remove the Cause to a third Person. David here consider'd the Case of a rich Man, taking by violence, from his poor Neighbour, a Lamb, that was his single Treasure and Delight, to spare his own innumerable Flocks; and could not once imagine it was possible for him himself, to have, at any time of his whole Life, done the like: His generous Temper freed him from all suspicion

picion of such Avarice ; nor had he ever entertain'd a Traveller at any poor Man's Cost, or grieved him in such manner : The Circumstances of his Life were never such, nor such, at any time, his Disposition. And therefore he is very free to consider narrowly, how much Injustice, and how much Cruelty, were seen in this one single Act of Oppression ; and viewing it in all its most unsightly Colours, as freely could condemn it. Keep but your Conscience clear, and your Understanding will generally be so too : Our Passions and our Guilt corrupt our Judgment strangely. Our Wishes and Desires cause us to argue strongly in their Favour ; and our Aversion shews us every thing amiss in such as are the Objects of it. The reason why we refer our Causes to the Arbitrement of a third Person, is not, because he understands them better than our selves, (for that is not always so) nor that he loves Justice better, but because he is an unconcern'd indifferent Man, and has no Interest, or Inclination, to corrupt and bias him, one way or other, but will judge according to Reason and what appears. It is the same Case with our selves, when either

ther Love or Hate, Hope or Fear, or any other Passion possesses us ; we are too much prejudic'd to judge exactly righteous Judgment ; every Inclination or Aversion drives us from that firmness and steadiness of Mind, which is requisite to the being impartial : Every little slight appearance is an Argument, when our Good-will is on its side, and the most solid weighty Reasons are light as the Dust of the Ballance, when urged against our Interest or our Humour : So that to be a fair and equal Arbiter, we must divest our selves of all Concern and Interest. This was the Blindness of the Antients *Justice*, she was to see no Party, know no Person, but to hear Reason and Proof of Allegation, and to feel which Scale weigh'd heavieſt, and determine for it.

'Tis, certainly, one of the hardest things in the World to be indifferent, and to stand exactly pois'd ; but yet to form a right judgment, 'tis absolutely necessary ; for just as much as the mind inclines one, without Reason and Proof, just so much wrong we are inclined to do, and to determine without truth.

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Every Man and Woman looks well enough in their own Glass, but that is not the way to judge of Beauty; we stand too near our selves, to see our selves exactly. In a word, we love our selves too well, to censure hardly; and the voice of Slander is the other Extream; so that the common judgment, oftenest hits the truth, *i. e.* in judging of our publick actions. This unconcernedness it is, that occasions us to judge more hardly of the Sins of other Men, to which we are not liable, by Disposition, or Temptation, than of our own; not that we judge more hardly of other Peoples Sins, than they deserve, but that we find our selves at liberty, by our innocence, to view them in their proper Colours, and to judge impartially of them, and condemn them, as they ought to be condemned: whereas our own guilt, and fear, or our self-love, will not let us see our own offences in so good a light, nor suffer us to condemn them, with such Rigour.

That we may therefore know our selves the better, and judge impartially of Offences, we may observe the prudent way of *Parables*, which the Spirit of God uses, throughout

the Scriptures, to bring Men to a sense of their Condition, and an acknowledgment of their Offence, by transferring the Cause to another Person, and shewing Men themselves in another's Image; which is a *second use* we may make, of *Nathan's* treating *David* in this manner.

Our Saviour, who was exceeding tender, where he could find the least degree of modesty, uses this way of Parables most frequently, instructing and reproving the Jews, in the Person of a Stranger, (no body could tell who, or where, or when) without any Mortification or Reproach; so that hearing they might not hear, and seeing, they might not perceive, and yet be converted and healed, *i. e.* they might hear what he said in Parables, as said of other People, to whom the History related, and not as spoken to themselves, and yet might both consider what was said, and apply it to themselves, and reap the benefit of it. The End our Saviour driv'd at, was not their shame, but their amendment, and therefore if they would but apprehend his meaning, he would press no farther. Not but that he also made the other
uses

uses of Parables, to which they are fitted ; as sometimes to convey his Sense in a figure, which he could not think fit to do, in plain words, for many good Reasons ; and at other times, to do as *Nathan* here does, drive them to accuse and condemn themselves, in a third Person, which they would not have done in their own. *When the Lord of the Vineyard cometh* (saith Christ, *Math. 21. 40.*) *what will he do to those Husbandmen, who had beaten and stoned his Servants, and killed at last his Son? They say unto him, He will miserably destroy those wicked Men, &c.* Thus, by this Parable, he brought them to acknowledge the Justice of God, in destroying the Jewish People, for their great infidelity, and cruelty shewn to himself, the true Messiah, and the Son of God ; a thing they had hardly ever done, had he said the thing in so many plain Words : because we can discern the faults, and assign the punishment of all the World, sooner than our own. Had *Nathan* come to *David*, and told him of a certain Prince in the World, who having abundance of Wives and Concubines of his own, would not yet, in a fit of dissolution, satisfy those inclinations, where

he might without offence or injury, but would needs send to one, who was his Neighbour and a Nobleman, to have his Wife, who had but one, and whom he lov'd most tenderly, and with whom he liv'd in the best manner that could be; and accordingly debauch'd her from her Nuptial Bed, bereaving the Man of all the joy and satisfaction of his Life. Had *Nathan* address'd to *David* with this Story, the King had found out his drift immediately, but the rude application would have given him such distaste, that tho' he might have been convinced of his guilt, yet probably he would not so freely have confessed himself guilty. The bluntness of Reproof, does not well suit with the Modesty of humane nature; and downright coming upon a Man, puts him upon his guard, into whose good liking you might have insinuated your self, and gained your point, by artificial soft approaches. They who will hear your Wisdom and attend to your Reproofs, whilst you are speaking of another Man, if you assault themselves with accusation, will avoid you with contempt, or hear you with a sullen silence: Nay, when a Man is sure you come with purpose of re-
proving

proving him, he will endure it better, through anothers side, and by the way of Parable, than by immediate application, tho' he himself will certainly apply it, as intended. And People who design the good and benefit of those they would reprove, will be as careful as they can, to do it in the most acceptable manner; their chiefest aim is to secure their end, and their next point of Wisdom is to use such methods as are easiest and most useful. And this especially should be observ'd, in dealing with perverse Tempers, or with great Superiors. And this is the more remarkable in the Instance before us, because the Message came immediately from God, and was to be delivered, without regard to any thing that might happen; he was to tell *David* how wicked a Man he was, and had committed the worst Adultery, and the worst Murther that could be, as they were circumstantiated and dress'd; and that God was exceedingly displeased with him for it. This he must say, let *David* take it as he would; but yet he took the liberty to prepare his way, by Methods the most prudent, by introducing his Message with this Parable, which shew'd the
King

King the Injustice and the Cruelty he had been guilty of, and caused him to condemn himself, by condemning the like Offences in another Man, he knew not whom. And when he was, by this prejudging of himself, disposed to bear it, the Prophet then speaks out, *Thou art the Man.* The Prophet must discharge his Duty, and deliver his Message, if it come from God, let the Event be what it will; that he agrees to, when devoted to his Service, and knows his Recompence. But still it will be left to the Discretion of the Prophet to pitch upon the manner of doing it, and therein is his Wisdom to be exercis'd, by studying well the Men he has to deal withal. *John Baptist* openly rebukes the Prince, and tells him that he must not have his Brother *Philip's* Wife, and is a great Example of the Freedom that a Messenger of God may take when gentler Courses fail him: *St. Paul*, the perfectest Model of a wise Ecclesiastick, that is left us, will talk to *Felix* in generals, and preach of Temperance and Righteousness, Virtues to which that Governor was every way a Stranger, and leave him to make application himself, which he did, it seems, with Trembling and Disorder.

der. Both of them, did, I doubt not, what they found most proper, considering Time, and Place, and Person. And we want not other instances, in both the Testaments, of different ways of managing different Persons, with more or less Reservedness. And therefore great Discretion is to temper Zeal, to prevent its Excesses; and Zeal is to come in, and hinder our Discretion from degenerating into Fear and Cowardice, and being corrupted by our Interest or Self-love: For no Example can be an adequate sufficient Rule in all Cases, to all People. Our Saviour's frequent use of Parables seems to bestow the Preference on the soft and gentle way of treating with Mankind, and bringing them to Conviction by Reason; tho' he sometimes uses more Severity and Sharpness, according as the Case required. *Nathan* here takes the same course, and with good effect. *David* was again caught into a Condemnation of himself, and a revocation of *Absalom* from Banishment, by a like Parable, by a wise Woman, suborn'd by *Joab*, for that purpose. She told him a mournful Story, of her being a Widdow, and having two Sons, the one of which was kill'd by the other, and
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the surviving one persu'd to death by her Relations, and by these means her House and Name should be extinguished quite. The King takes pity on her sad Condition, and promises no further Prosecution should be made for her Son's Blood ; and then she shews how much it was his own Case, who had for ever banished *Absalom*, for the Murther of his Brother *Amnon* ; a thing that could not now be remedied, nor better'd by another's suffering ; upon which, he took the like pity on himself, hearkned to the Desires of all his People, and recall'd his Banish'd. We can see that, in another's Case, which our Concern will not let us see, in our own, even when it is, sometimes, to our advantage.

Thirdly, We may observe from hence the great Partiality and Blindness of Self-love, that will not let us see how heinous our own Offences are, nor suffer us to condemn them with the Rigour they deserve, when we do see them. If the cruel Oppression of this rich Man, in the Parable, deserv'd Death, in the Opinion of *David*, what would the Violation of the Marriage-bed deserve ? And what the Murther of the Husband ? But *David* knew of
no

no such Man, as yet ; till *Nathan* took the Glass, and shew'd him the Man that had done that Wickedness, and that (according to his own Judgment) deserv'd to die for it. When one would do *Justice*, one should remove the Cause to a third Person, and be wholly unconcern'd ; but when we would shew *Mercy*, then let us bring it home, and put our selves in the Condition. But let us take King *David* at his Word, That *the Man that hath done this thing shall surely die*, or deserves to die : And we may see, how transcendently great the Mercies of God are to Men, above what Men can afford with Reason to one another. Violent Theft is worthy of Death, so is Adultery, and so is Murder ; they are Offences, that destroy the Peace and Happiness of Mankind, and overthrow Society and good Order, so that there is no living, where they go unpunished, and therefore every one condemns them, with all the reason he has. Now all these Sins are no less heinous in the sight of God, than they are mischievous to Men ; and yet God pardons them upon Repentance. 'Tis true, no Sin can give him any disturbance, or do him any real Mischief ; as neither can any Virtue make accession or increase of Happiness, to him ; But

if Vice and Virtue are any thing but Names, if Good and Evil are not things that belong to this Life only, then must Sin displease him and offend him greatly; if there be another Life, and any Truth in the whole body of Revelations; the Mercy of God is infinitely great in forgiving Sins to Men upon Repentance; and so great, that if Men should extend the like to one another, the World could not long subsist.

The Prophet having brought the Prince to condemn an act of cruel Violence, in another Man, and thereby prepar'd him to do as much for himself, if it were just, pulls off his Disguise, and discovers himself to him, tells him in plain Words, *Thou art the Man*, and gives him the History of his ill-contriv'd Adultery and Murther, at length. The Parable referr'd to his Adultery only, because *That* was the principal Fact, in Purpose and Design, and the Murther only followed, as it were by accident; but now he charges him with both, the wicked Cause, and the more wicked Effect: *Thou art the Man*, that didst debauch the Wife, and kill the Husband.

There are some things, relating to this Murther of *Uriah*, too considerable to be overlook'd,
and

and therefore let us see to them under this head, *Thou hast killed Uriah the Hittite with the sword, and hast taken his Wife to be thy Wife, and hast slain him with the sword of the Children of Ammon.* Here he is plainly charg'd with the Murther of *Uriah*, and said to have killed him, tho' he fell by the Sword of the Children of *Ammon*, at the Siege of *Rabbah*. The reason is, because he sent to *Joab*, to place *Uriah* in the fore-front of the Battel, and then to order his Companions to retire from him, that the Enemy might the better fall upon him and kill him. Here is a plain design of murthering him, and laid in the most likely manner to effect it: *David* had had the guilt of Murther, had *Uriah* escaped, by Valour or by Accident, because he intended the thing, and pitch'd upon the surest means of doing it. *Joab* the General was involv'd in this Murther also, because he was conscious of the King's Design, and had not the Honesty to put it by, or refuse to be the Instrument of such a piece of Villany; and no compliance with his Prince's Orders can excuse him: The most Arbitrary Monarch on the Earth can have no power to do Injustice; and he who has no right to *Command*, can have no right to *Obedience*. Had *Joab* been as brave as he was valiant, and

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good as he was cunning, he might have easily preserv'd *Uriah's* Life, for which the King, in soberer Humour, would have thank'd and bless'd him : But the least he should have done, had been, to have refus'd the vile Employment ; but chusing rather to comply with such unjust and murtherous Commands (tho' of his King) he was certainly involv'd in the guilt of *Uriah's* Murther. As for the Men, who retir'd from him in Battel, it is not certain whether they were let into the knowledge of this Design, but might retire according to Orders, and that is most likely, considering the numbers that must otherwise have been acquainted with this wicked Project : 'Tis sure, that as many as designedly retir'd from him, when the Enemy press'd upon him, were designedly guilty of this Murther, and betray'd a brave Man to death. 'Tis a true Plague, this Wickedness ! a Man infects all he converses with, and gives them death, but dies himself also. *David* makes *Joab* guilty of *Uriah's* Death, and many other Officers and Soldiers, but is himself, after all that, the Man that kills *Uriah*. The Children of *Ammon* kill'd him fairly, tho' *David* kill'd him treacherously, by their hand ; the Scriptures say, that *David* kill'd him with the Sword

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of *Ammon*, but the Reproaches of the Prophet signifie that *Ammon* murdered him by *David's* wicked Order, by *Joab's* wicked Obedience, and by the base desertion of his fellow Soldiers. The hand alone that killed this Worthy Soldier, was entirely innocent, and free from the guilt of Blood, killing him only as an Enemy; and the Men that touch'd him not, were guilty of his Death; that is the force of wicked purposes persued with wicked correspondent Orders. Men must not therefore think, they avoid the guilt of many crimes, by avoiding the being concerned immediately in Person in committing them; there is a murdering Men by other Peoples Swords than our own; and a swearing People out of their Estates, by other Men's Perjuries; and a doing violence by other Peoples hands, of which we may our selves be guilty, and for which we shall one day answer, as well as our instruments. A Man may contract guilt, even by intentions, wishes, and desires, altho' they never take effect; they are matter of Command on God's part, and of Obedience on ours, as far as it is in our power to order or restrain them, and no farther; but when we have expressed those thoughts and desires to other People, they are no longer ours alone, but will

will take effect according to the influence or command we have over those to whom they are communicated; and according to the measure of that Power, shall we be guilty of the mischiefs that follow. If one Man perswade another, his equal, to a piece of wickedness, he will be guilty of that wickedness himself, tho' it be not plain how far, nor in what degree or measure; but if he command, or use authority with Arguments, to his Son, or Servant, to commit the same wickedness, he will be, in such case, more guilty, proportionably to the power and influence a Father, or a Master is presumed to have over a Son, or Servant; which he uses to so bad purpose. If *David* the King, or *Joab* the General, command a common Soldier to retire from *Uriah* in the heat of Battle, and leave him to perish, they will be somewhat more guilty of *Uriah's* Death, than a common Officer would be, tho' counselling the same thing; because the authority and influence of the former was so much greater, and more like to take effect, and the Soldier is presumed to be more at liberty to refuse his compliance with such unjust and villainous commands, when they come from one who is nearer to him, and whose displeasure

displeasure he dreads not so much, nor hopes so much from his favour. Thus there are many ways of doing mischief, and committing wickedness, besides the being actually and personally concerned in doing it. And let the means be what they will, we shall be answerable for them, as far as they are ours, and for the force we give them, by our command, or threats, by counsel and perswasion, by our abetting and encouragement, and approbation, nay by our very looks and gestures, and sometimes our silence: Whatever way we take designedly, to influence any one, to what is wicked, no doubt we shall be answerable for; for this is our ability and power, and this we use, to mischief, and forbidden purposes. Let the People therefore that are busied in this bad work of setting others upon wicked actions, consider this, that however innocent they appear to the World, and unconcerned, however wary to avoid the censure of People, and the punishment of the Laws, by keeping out of sight, and at a distance; they are nevertheless guilty before God, according to the power and influence they have had over the Instruments of wickedness that they employed: and that it will avail them little, at the day of Judgment,

Judgment, to have kept their Tongues from Perjury, and their hands from Blood or other violence, when their hearts have been deeply concerned in willing and desiring, and contriving and resolving, and their tongues employed in insinuating, perswading, threatening, or commanding Wickedness, to other People.

This use we may well make of this Circumstance of the matter of *Uriah*; *David* is charged with killing Him, altho' he perish'd by the Sword of *Ammon*. His heart was in the matter, he used his authority with *Joab*, and *he his* with other People, and so the Man perished. The fountain of this wickedness, was *David*; it was He that killed *Uriah*.

When *David* rose up from his Bed, and fell into the Snare that was not laid for him, but for which, his sloath and fullness most unhappily disposed him, (and which ought to warn us all, the great ones most especially, of the great dangers of luxurious idleness) how little did he think of all these consequences! *O turn away mine eyes lest they behold vanity!* was a Prayer that should not then have been forgotten. That curious heated gaze, will cost you all your innocence and virtue; you will debauch the loyalty of the Wife, abuse the bravest Subject

ject that you have, and murther him at last, and imbrue in his blood the hands of a great General, and it may be, of many other innocent as yet, and honest Officers, and Soldiers. Had these things been foretold, they had scarcely been believed; but yet they came to pass, and not unnaturally or strangely: One Sin engages us in more, and when once we leave the right way, we know not whither we shall wander. This is a lesson that we ought for ever to remember: and could we see, as sure as we shall feel, the consequences of our actions, we should be constantly upon our guard; and we might see, as well as need to be, would we consider humane Nature, and our selves, and observe how it has generally been with other People; for where the Passions of Men are at the bottom, and the great moving Springs, we may reasonably expect the like effects and fruits, in all Men and in all Ages.

Another use, that we may make of *Nathan's Application*, may be, to use his words our selves upon occasion; to be in earnest, and to let our Consciences pronounce these words distinctly to us, *thou art the Man*, when there is reason. A Prophet will not always be at

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hand

hand, to tell us when we have offended, but every ones own heart will be to him a Prophet, and speak it plainly to him, if he will but hear it. We do not want a very faithful and exact Remembrancer within, of Gods own appointment, if we will give our selves but leave to meditate and recollect. And this indeed is the true use we are to put our Memories to, when we read or hear the word of God, or Books of humane composition and authority, Religious or Historical, or hear Discourses in these Places. We may, by an honest Application, make good use of all we hear or read; find our selves often represented and described; often spoken to, exhorted and reprov'd, commanded, threatned, and encouraged, in the Person of other People; 'tis spoken in general, we our selves must bring it home; 'tis said of a certain, I know not who, the Conscience is to say, *Thou art the Man*. Our publick labours else would be to little purpose. We do, and must, direct our Discourses to the World of hearers in general, and speak of duties, and insist upon Commands and Prohibitions, and of most points in general; and dwell not on private cases, or particular occasions, of which we know little or nothing; it is the part of every

every single hearer, to make a faithful and exact application of what belongs to him, himself. This Command is general, and obliges me; this Prohibition takes in me. This is a duty I have long neglected; a fault of which I have not yet repented so as to forgoe; this is a general Sin, in which I am involv'd; this offence is laid to *David's* charge, but yet my Conscience tells me too, *I am the Man*. The Man that has abused his Neighbour, and defiled his Bed, and thrown a Spurious Issue into his Possessions; the Man that has deprived his Neighbour of his fame and honour, by secret lies and slanders, sent abroad into the World by other Peoples folly and credulity; deprived him of his Estate by Perjuries and forged Deeds, of People hired to it, by my contrivance and suggestion, and rewards. Some such way as this, it is, that what we hear or read, must operate; it is thus that *Moses* and the *Prophets*, *Christ* and his Evangelists, Apostles, and other Ministers, tho' dead, yet speak to us; and thus we must avail our selves of their Instructions, Exhortations and Corrections; our Hearts will never fail of reminding us, what Applications will be proper, unless we corrupt them, by wicked Principles, continual pleasures, or sottishness uninterrupted.

'Twas a strange Lethargy that *David* fell into, for the space of at least ten Months, and one can hardly tell how a Man so quick and tender as he was, could possibly continue so long unmolested ; the Liberties of Princes and great Men in the *East*, were always very great, and so continue to this day, and nothing puts so strong an impediment in the way of the Gospel, as that one Article of Women : but yet Adultery was so positively forbidden and punished by *Moses* his Law, that *David*, an understanding Jew, could not excuse himself, to himself, by any such Eastern Indulgences. And as for the Murther, *David* knew better than all the World besides that he was guilty of it ; the World concluded he fell in open Battle by the hand of a declared Enemy, but *David* knew his own Intentions and his Orders : We are therefore at liberty to think, that *David* was not, for ten whole Months, perfectly ignorant and unconcerned, and without all troublesome Reflection on what had past, but that he was, like People half asleep, alarmed with a sort of distant noise, but not enough to waken them throughout ; He lay as it were in pleasing slumbers, and was afraid of rising to a full Recollection of what he had

had done, and yet not able quite to shake it off. In the ignorance we are in of what could give him full security under the burthen of such Sins, we may reasonably enough conclude he was not altogether undisturb'd, tho' he was but now awaken'd thoroughly. 'Tis no new thing for People to live secure and unrepenting of great Sins, for as many Years, as *David* did Months, but their Conscience is not all that time asleep, their Hearts do all that while their Office, and rebuke them often, but they are neither heard nor attended to, as they should be; and that, 'tis probable, was *David's* Case, till *Nathan* came from God, and brought him fully to his Senses.

But be that as it will, let a Man but deal sincerely, and be true to himself, I think his Conscience will never fail of doing its Office, of giving him good warning of offending, and of reproaching him with his Offences, and telling him, without disguise, *He is the Man*. When I say therefore, that a Man should use these Words of *Nathan*, and be a Prophee to himself, I mean that he should use no Shifts or wicked Arts, to stifle his remembrance of his former Life, but let his Conscience do its part, in reflecting on what is past, and in applying
faith.

faithfully what is heard or read, proper to his Condition, and I make no doubt but he would often hear it say with *Nathan*, *Thou art the Man*. And truly unless a Man will do his Heart this Right, as to let it speak freely, rebuke, admonish, and remind, upon fit occasions, without endeavouring to choak or silence it, by vicious Habits, and a constant succession of Business, or Diversions, it will be hard for him, ever to be again renew'd to Repentance; a Prophet is not ready always to make such seasonable Applications as a Man's own Conscience will, which travels always with him, nor press Particulars so home; and if there should be one, he might not, possibly, be heard; for when a Man has harden'd himself against the Reproaches that his own Heart makes him, and baff'd it by frequent Slightings and Rejectings, it will naturally slacken, grow by degrees less sensible, and let the Man go on uncheck'd and uncontroll'd, and then the Prophet never can be heard; and this is the natural way of hardening the Heart, till, in time, it come to be wholly unaffected with what it reads or hears, and all Instruction, Exhortation, and Rebuke, is lost upon it; the fearfulest Condition a Man can fall into, and hardly to be avoided by any one

one who flights this faithful Monitor, which is placed by God in him, to guide him, and direct him.

These are some of the Uses we may make of this Transaction betwixt the Prophet and the King. And when so good a Man as *David* falls into such horrible Offences, the rest of the World had need be much upon their guard; but this is no Encouragement to either good or bad People; they have nothing to imitate of this Example, but the readiness of hearkening to the voice of God, either speaking to their Hearts by secret good Suggestions, and remembrances of their Offences, or to their Ears, by the reproofs of his holy Word, or by his Prophets, warning them to Repentance and Amendment. And they who will do this, and with Sincerity and true Contrition humbly confess their Sins before God, resolve to leave them presently, and by his Grace live in his fear, and a careful Obedience for the future, shall hear the Word of God pronounced to their Ears by the Prophet *Nathan*, and confirm'd to their Hearts, by Faith in the Blood of Jesus Christ, *The Lord hath put away thy Sins, thou shalt not die.*

F I N I S.

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